

feel that anything that is honest is too small.

"Then people are so kind to me," she went on. "Often people who haven't any special mission work of their own give me a little more money for mine, and I sometimes have a chance to do pressing and run errands after hours. This evening I'm to clean two suits for a lady who's leaving early in the morning. That will mean two dollars for the poor Chinese boy I'm trying to help."

"You wonderful girl," ejaculated her companion. "Tell me about him."

"A poor little fellow with a broken back," answered the maid who had gone back to her work. "His father was so angry when he became a Christian that he beat him until he will never walk again. I have a letter from him—of course the missionary had to translate it for me. He sends me paper knives which he carves, and I often sell them to the visitors here. It's the only way he has of earning a living—his father has disowned him."

"But how do you know all these things? You talk as if you had really been on the field and had seen things with your own eyes."

"I truly feel as if I had, ma'am," the maid answered simply. "When I first went into the foreign field I went to the big maps out there in the corridor, and studied out every mile of the way, just as if I was really going to make the trip. I learn the names of all the missionaries and just where they are located, and I read every scrap I can find about the stations where I am working. Then of course the letters from the missionaries, and the pictures they send me, make everything seem so much more real."

"Letters from the missionaries—do they write to you?"

"Yes. You see I'm sort of an assistant, through my native teachers," modestly, "and they write to let me know just how the work is going on. Then some of them write me because we're just friends. Often when I read my Bible I come across some wonderful message to us who are missionaries, and I just have to pass it on to those who are in the field, too busy, maybe, to hunt it out for themselves. Of course I'm thinking of the foreign field and praying for the workers there almost every minute of the day, and really I believe it does help, ma'am."

"Of course it does," heartily.

"When Bishop Martin came home on his furlough last year he told me how much the prayers and letters of those here at home help."

"Bishop Martin! How did you come to know him? He's one of the greatest men in the Christian world to-day."

"I know he is," she answered in a matter-of-fact way. "We work together in India, you know. When he wrote me that he was passing through Chicago and wanted to see me, I felt in duty bound to write and tell him that I was only a plain house-maid, and perhaps it wouldn't be worth his time just to see me. I was just wild to talk to him though; there are so many things one cannot put into letters, you know."

"And he came?"

"Yes, by the very next mail I got an answer saying that to him I was his co-worker in India, and that he'd be very much disappointed if he didn't get to see me, and, oh, ma'am he was great! To hear him talk one couldn't help knowing that a missionary's work is the most wonderful thing in the world."

By this time the girl on the couch had risen to her feet, and was supporting herself by a chair, half forgetful of her weakness.

"You've shown me the most wonderful things," she began brokenly. "Why, I can be a missionary too, just as you are, in spite of everything."

The maid looked at her with ready sympathy. "Indeed you can," she answered, softly. "Being sick doesn't matter, if only one's heart is in it."

"I want to talk it over with you," the girl went on. "Come sit here on the couch beside me. I want your advice."

The maid found a place on the couch beside her, and the girl poured out her story.

"You see it was not because I was needed at home—my mother consecrated me to the work when I was a baby, and always I've looked forward to it with delight. Every year it has seemed as if God's call grew stronger. All my education has been such as to fit me for my work. In less than a year now, I had hoped to be on the field, my life-work begun. Then came the horrible accident, and this morning the surgeon told me I could never be really strong again."

The maid's hand sought the girl's in quick sympathy.

"It just seemed as if all the light was blotted out of my life, and I lay here all the forenoon wondering how a loving Father could put this cross upon me when I was so ready to work for him. I'm afraid I'm the most rebellious woman that ever lived."

"I know just how you felt," answered her companion, her eyes swimming.

"But I see it now—God wants me to stay here and use my money and my brains in sending others who long to work just as I did, and perhaps never, never could unless I send them. And I have money—more than I shall ever need myself," she added, happily. "Why, I can send a dozen workers—"

The maid was almost as much excited as her companion. "And there are so many places just waiting, and crying out for workers—"

"Yes, yes! We'll select the neediest ones first, and you must help me! You must tell me everything you know! I used to think I wanted to work for Africa alone, but you have taught me differently."

"Send your first worker to Africa," suggested her companion.

"Yes, and I can do it this very day!" the girl cried, her pale cheeks growing pink with excitement. "Help me to the desk won't you? I'll telegraph money to the Board, and I'll have a missionary proxy before tomorrow." With trembling hands the message was written to a New York banking house, and the girl was helped back to the couch. "Go to the telegraph office and send it yourself," she implored. "This is the King's business."

The maid closed the door softly as she sped upon her errand of love, and the girl on the couch breathed fervently: "Oh, Father, I thank thee that I am not a useless vessel. I thank thee, oh, I thank thee that I can go into all the world."

If copies of the above article can be of any use to any leader, write Dr. Armstrong for it.

C. L. C.

#### A MESSAGE.

To the Virginia Synodical:

Are you getting as much literature as you can put to real use? If not, write me.

I am much pleased at the calls that are coming in.

Carrie Lee Campbell,  
Syn. Sec. For. Missions.

I give you the end of a golden string,  
Only wind it into a ball;  
It will bring you into heaven's gate,  
Built in Jerusalem wall.

## THE PRAYER MEETING

### RELIGION AND NATIONAL EDUCATION.

By Rev. Thornton Whaling, D. D.,  
President of Columbia Theological Seminary.

For week ending Feb. 17, 1917.

Deut. 4-5 to 9. The Hebrew nation, like all other nations, the United States for example, is a moral personality, and needed a moral code for the government of national life. All State, nations and polities are possessed of moral character and ought to recognize the ethical statutes and ordinances of the Scriptures as binding as much upon the nation as upon individuals.

First: Wise teachers and leaders of the nations recognize the statutes of Jehovah as binding upon all the people of the nation, and also upon the nation itself. There is no such thing as a purely individualistic code of ethics, but the moral principles which govern the individual as for example the golden rule, "Thou shall do unto others as you would have them do unto you," is binding not only upon individuals in their relations to one another, but also governments and States in their international relations. International law ought to be a transcript of the moral law which is announced in the Scriptures. There is no construction of international relationships which can be really permanent and beneficial that does not rest upon this divine code contained in the sacred Scriptures.

Second: No national reputation is secure which is not based upon obedience of the nation to moral law. Any people who are recognized as "wise and understanding" in the sense that the people as a whole through their government observe the statutes and ordinances of God will command the respect of all the people of the earth. When de Tocqueville visited the United States 75 years ago, after he returned to France he said to his people, "That they needed in France as in the United States a consciousness of the debt of the people as a whole to the divine law, and especially they needed the American Sabbath introduced into France." This great country of ours needs to recognize more fully than it does that President and Cabinets and Senates and Congresses ought to remember that the divine law should control the activities of the nation in its organic form. The moral law that is contained in the Scriptures as announced by the prophets, applies not simply to individuals but to the nations of Israel.

Third: The Hebrew nation was peculiar in its unique relationship to Jehovah and in the fact that He had given them a national constitution and law. Yet the fundamental ethical principles which were found in the Jewish constitution and national laws are capable of application in the twentieth century to the United States, to France, to Germany, to Great Britain, Italy, Turkey, Japan, and to all the people of the earth.

Fourth: God as interpreted in Christ is not simply the God of the individual, but the God of the nations as well. The divine mediator is not simply King in Zion, but he is also universal King whose sceptre includes nations and politics, as well as individuals. It would be well if Kaiser and King, prime minister and President could all be put to school in the ethics of the prophets and of the apostles as they apply to governments and cabinets and administration.

What is needed, in these United States, is a larger consciousness on the part of statesmen and even of preachers of the great fact that the ethics of the Bible are universal in their application to all duty in every relationship.

Fifth: It is the duty of all parents and teachers to teach the "statutes and the ordinances" of God to their children and to their children's children. Not only to obey themselves and take good care that they do not depart from the divine teachings but especially to introduce into the education of children the binding force of the divine law.

There must be devised some method by which the national education shall have the law of God made a part of education as a whole. There is danger that the religious element shall be left out all together in the system of education which to a considerable degree—in the United States, as Dr. Dabney used often to say is "secularized."

The Church of God must provide the education which the State in the very nature of the case cannot so fully give. It is an open question and ought to be carefully considered by all whether there may not be devised some way by which the Bible may be introduced into the public schools and into the State colleges and the universities.

If there be no method by which the ethics of the Scriptures can be taught in these schools, then the Church must devise some method by which the Scriptures can be taught to all the youth of the entire nation.

## THE SUNDAY SCHOOL

### JESUS AT THE POOL OF BETHESDA.

Feb. 25, 1917. John 5:1-15.

Golden Text: "It was Jesus who had made him whole." John 5:15.

After spending some time in Galilee—we do not know just how long—Jesus returned to Jerusalem to attend one of the Jewish feasts. There is a great difference of opinion as to what this feast was. It may have been the Passover or it may have been one of the other feasts. It is not a matter of much consequence to us which one it was. One thing that we learn from it is that Jesus regularly attended the feasts at Jerusalem and took part in the worship, although he realized that the worship was oftentimes not properly conducted, and that the priests who led it were often bad men; but these conditions did not interfere with his worshipping the Father. It would be very well if we all had the spirit of the Saviour in connection with church attendance. If we did, most of us would be much more regular in our church attendance than we are, and we would not let personal dislikes keep us away from the house of God. The old Scotch woman had the right idea on this subject, at least. She had always been a regular attendant at the church, but for some reason became offended with her pastor. When he went to see her to try to adjust matters and restore himself in her good esteem, she became indignant and drove him out of the house. As he went away he felt sure that she would not be at church for some time, at any rate. To his surprise, on the next Sunday morning he found her in her usual place. When he expressed his surprise to her, she replied, indignantly: "You don't think you can drive me from my Lord's house, do you?" She evidently went to church, not for the purpose of worshipping her pastor, or being pleased by anything he might do or say, but she went because it was God's house.

As Jesus walked about the city, he